



## Frequently Asked Questions on Manhaj : Part 26

### Introduction

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

This is a summarisation of some of the issues of manhaj that have been subject to contention in the current times. The detailed answers and proofs on all the issues addressed in this series can be found on the articles at Wwww.SalafiPublications.Com that are related to these matters. This series is aimed at quickly identifying the issues in a brief, yet concise manner, for the benefit of those who may be unaware of these affairs.

### Question 36: What is meant by “Manhaj” and what is its application?

Many people are confused about the meaning of the words “Manhaj” and what is the reality that it refers to. In short, Manhaj is a term that is synonymous with other terms used by our Salaf to refer to adherence to the Sunnah and the Way of the Salaf, such as “as-Sunnah”, or “ash-Sharee’ah”, or “as-Sabeel” – and all of this was in reference to matters of aqeedah and matters of ibaadah and matters of knowledge and learning and so on. In short, it was in reference to the sum whole of the religion – in the manner that the Salaf us-Saalih traversed upon it. Though in the current times, the word “manhaj” has a special application to the ways and means of da’wah, since a great deal of controversy has been entered into this arena by way of the Innovators.

Shaikh Saalih al-Fawzaan - may Allaah preserve him - said, The reasons for disunity are many. From amongst the main causes are: Firstly, opposing the manhaj (methodology) of the Salaf, the Companions of Allaah's Messenger and those who follow them. So the Salaf had a manhaj that they adhered to; a manhaj in aqeedah (creed), a manhaj in da'wah (calling to Allaah), a manhaj in enjoining good and forbidding evil, a manhaj in how to judge between people. This manhaj, in all situations, was based upon the Book of Allaah and the Sunnah of our Messenger . (Wujoob ut-Tathabbut fil-Akhbaaar p.18)

Thus the Salafis have a Manhaj in every affair and which falls back upon the Book and the Sunnah. They have a manhaj in learning and teaching. They have a manhaj in parenting and upbringing children. They have a manhaj in the manner of da’wah. They have a manhaj in social dealings. They have a manhaj in dealing with the Opposers and the Innovators. They have a manhaj in deriving their aqeedah. They have a manhaj in dealing with the Rulers, and so on.

There are a number of points worthy of mention here:

**The first** is the error that many sincere Salafis fall into, when restricting manhaj to the field of da'wah only and the field of the people of Innovation and Hizbiyyah. This is correct and true, but not what is intended by "affairs of manhaj" exclusively. Rather, from the Salafi Manhaj (i.e. the Sunnah as a whole) is memorising the Qur'aan, memorising the Sunnah, and striving to understanding them both. Excelling in the Arabic language is from the manhaj. Knowing the Tafseer of the Speech of Allaah, the Mighty and Majestic, is from the manhaj. All the sciences connected to the Qur'aan is from the manhaj. There is the manhaj of learning and teaching. Thus, the affairs of manhaj are not restricted to specific areas, since the word "manhaj" refers to the unique methodology that the Salafis follow in given subjects and areas, in both knowledge and action, and thus manhaj covers the whole religion. Thus the manhaj of the Salaf in aqeedah, differs with that of the Ash'aris and Mu'tazilah and so on. And likewise their manhaj in the affairs of da'wah is different to those of the Political Activists and so on.

**The second** is representative of the plot of the Hizbiyyoon and Political Activists who attempt to make a distinction between "aqeedah" and "manhaj" – thereby allowing themselves to adopt adulterated methodologies by arguing that aqeedah is what is most important and must be the basis of unity. And all of this is baatil. This will be discussed later. However briefly, it is as if they are dividing the religion into "important" and "trivial" matters, and then using this as a basis to justify their adulterations and deviations from the Sunnah, or call it deviation from the Manhaj if you like.

In light of the above, when the word Manhaj is used, it is synonymous to the way the word "Sunnah" or "Sharee'ah" has been used by our Salaf. And thus anyone who adhered to the Sunnah, or the Sabeel, or the Sharee'ah, or the Manhaj, will be saved and delivered from the seventy-two destroyed sects. In addition, the word "manhaj" in the current times is often used to relate to the affairs of da'wah, and in which great deviation and confusion has appeared.

Shaikh Salih al-Fawzaan was asked: "Is [entry into] Paradise and Hellfire dependent upon the correctness of one's Manhaj (methodology)?" His reply: "Yes. When a person's manhaj is correct he will be in Paradise. So if he is upon the manhaj of the Messenger (sallallaahu alaihi wasallam) and the manhaj of the Salaf us-Saalih, he will become one of the inhabitants of Paradise by Allaah's permission. And when he travels upon the manhaj of the misguided strayers, he is threatened with the Hellfire." (Al-Ajwibah al-Mufidah p.77).

**Question 37: Has anyone from the people of knowledge alluded to this false differentiation that the Hizbiyyoon make?**

Yes, amongst them Imaam al-Albaani (rahimahullaah). Imaam al-Albaani was asked, "Some of the youth differentiate between the aqidah of the Salaf and the manhaj of the Salaf so you see some of them upon the aqidah of the Salaf yet they allow themselves to work with some of the methodologies that exist today, even though there maybe what opposes the manhaj of the Salaf within them in terms of practice. So is there a binding link

between the aqidah and manhaj of the Salaf in the practical implementation of the Salafi manhaj?"

The Shaikh replied - in powerful and revealing words: "That which I believe and worship Allaah with is that there are both generalities (in similarity) and specific (aspects) between the Salafi manhaj and aqidah. Aqidah is more specific than manhaj as all of you know. Aqidah has a link with what is called - in the view of many of the Jurists - the "knowledge of tawhid", and this is the chief and fundamental aspect of Islaam. However, manhaj is more vast than aqidah or tawhid<sup>1</sup>. **As for those who claim that the differentiation that has come in this question (between aqidah and manhaj), then they desire by this to make it permissible for themselves to adopt ways and means in their daw'ah to Islaam which the Salaf us-Salih were not upon.** To say this in a different way, they consider that they have the liberty to adopt whatever ways and means they think will help them to convey (and actualise) Islaam, and you are aware of the examples of this type or these types of means.

For example, **open demonstrations and rallies in order to force the rulers to turn their attention to what the society complains about and similar matters.** So we say that what has come in the Book and the Sunnah and what the Salaf us-Salih were upon with respect to objectives, goals and ways and means are sufficient for the Ummah. **However, the reason which leads some of the people to permit themselves to adopt these ways and means, in fact it is correct for me to say that they permit themselves to blindly-follow the disbelievers in the ways that they have adopted in order to actualise what they call either democracy or social justice and other such words which have no reality to them.** So they - I mean these Muslims - permit themselves to blindly follow the disbelievers in these ways and means.

We say, our Lord, the Mighty and Majestic has made removed us from having any need, by our Shari'ah, of this separation which has been explained (i.e. between aqidah and manhaj) and that we should be needy of the disbelievers and that we should take from their ways and means, which might be good for them, (but) only because they have no Shari'ah by which they guide themselves. It is for this reason that we say that manhaj is more vast than aqidah and tawhid, **hence it is necessary to adhere to what the Salaf us-Salih were upon with respect to both these affairs; the one that is vast (manhaj) first and foremost and the one that is more narrow (tawhid), meaning aqidah.**" (Al-Asaalah Magazine, Vol 22).

And we find that some from the diseased partisans have claimed that the likes of these affairs are affairs of "ijitihaad" (!!) – and by this they intend to defend the likes of the neo-Qutubiyah, who not only opposed the Sunnah, and left the Salafi manhaj for the Qutubi manhaj, but also erred in matters of aqeedah, such as takfir by way of the Kabaa'ir.

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<sup>1</sup> I.e. it is more generic and covers the affairs of the religion in general, as we have outlined earlier.

**Question 38: Are there matters of Ijtihaad in the methodology of da'wah and rectification?**

The methodology of da'wah is restricted to the Book and the Sunnah and the Way of the Salaf, and is not subject to change and alteration, for Allaah has made it abundantly clear in His Book how He deals with His creation and His Sunan in the creation. And the basis of rectification and correction is also abundantly clear in the Manhaj of Nubuwwah, and in the Manhaj that the Salaf traversed and adopted. Hence, making changes to this manhaj, and altering its priorities and its goals, and the ways to arrive at all of that, is a severe error and is manifest misguidance. There are many deviant orientations which have emerged in the current times, almost all of them having their basis in the teachings of Hasan al-Banna and Sayyid Qutb. So there is an orientation which calls for a destructive Jihaad against the ruling authorities as a starting point. There is another orientation which calls for involvement in Parliamentary elections, and political work – as a fundamental principle in the methodology of reform – and by Allaah what more a blatant contradiction than this, when according to the likes of these people, the framework within they perform their political work and shurocratic activity, is kufr to begin with. Then there is another orientation which seeks to gather the youth together upon emotions, whims and sentiments, all in the name of the grand Awakening(!). And there is another orientation which specialises in the so called fiqh ul-waaqi, which is in reality the fiqh of the adulterated Tawraat, and then extracting prophecies out of it, and encouraging the Youth upon the likes of these affairs, distancing them from proper knowledge and instead nurturing them upon the thrillers that they write, most of which are idle speech and speaking without knowledge, upon other than the Book and the Sunnah.

In reality, there are many different programs of da'wah that have been innovated, all of them opposed to the methodology of the Prophets in calling to Allaah.

Shaikh Salih al-Fawzaan was asked, “Are the ways and means of da'wah restricted or are they based upon ijtihaad?” He replied, **“The methodologies of da'wah (manaahij ud-da'wah) are restricted to the Book and the Sunnah and the seerah of the Messenger (sallallaahu alaihi wasallam). We do not introduce anything into them from ourselves - and they are all present in the Book of Allaah and in the Sunnah of the Messenger (sallallaahu alaihi wasallam). And when we invent, we become ruined and cause ruin.** He (alaihis salaatu wassalaam) said: “Whoever introduces something into this affair of ours that which does not belong to it, then it will be rejected”. Yes, there are new ways (wasaa'il) that are used for da'wah today which were not present in the past. Such as voice amplifiers, radios, newspapers, magazines, and rapid methods of communication, so all of these are termed “ways” (wasaa'il, i.e. means) , which are benefited from in da'wah, but they are not to be called methodologies, for the methodologies of da'wah have been explained by Allaah, the Exalted...” to the end of his words. (Al-Ajwibat ul-Mufeedah Min As'ilat il-Manaahij al-Jadeedah pp.22-23).

And in reality, it is the Political Activists who have adulterated the methodologies of da'wah and innovated into them – and as a result entered great turmoil within the ranks of Ahl us-Sunnah – leading to great confusion and bewilderment amongst the youth –

many of them wandering here and there and not being able to realise the truth and its people from Hizbiyyah and its rowdy hooligans.